

# Preaching The Plan Of Salvation

**Intro:** The wisdom of God includes preaching; 1 Cor. 1:21 <sup>41</sup> “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” Included in that preaching is the preaching God’s plan of salvation.

## I. THE NEED.

### A. God’s omniscience.

1. God knew that man would sin.
  - a. In that condition man is dead.
  - b. Eph. 2:1 <sup>41</sup> “And you *hath he quickened*, who were dead in trespasses and sins;”
  - c. Isa. 59:2 <sup>42</sup> “But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.”
  - d. Man is in need of reconciliation to God.
2. God planned a way to save man from his sins.
  - a. Reconciliation takes place through Jesus Christ.
  - b. Rom. 5:10 <sup>40</sup> “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

### B. The eternal purpose of God was the salvation of man through Jesus Christ in the church.

1. Eph. 3:9-11 <sup>41</sup> “And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup> To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, <sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord:”
2. Eph. 1:4-5 <sup>44</sup> “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: <sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,”
3. Rom. 8:29-30 <sup>29</sup> “For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. <sup>30</sup> Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”
4. 1 Pet. 1:2 <sup>42</sup> “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

### C. God revealed that plan or scheme of redemption.

1. Col. 1:25-28 <sup>25</sup> “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; <sup>26</sup> *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: <sup>27</sup> To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: <sup>28</sup> Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:”
2. Rom. 16:25-26 <sup>25</sup> “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, <sup>26</sup> But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:”
3. 1 Cor. 2:7-16 <sup>7</sup> “But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: <sup>8</sup> Which none of the princes of this world knew: for had they

known *it*, they would not have crucified the Lord of glory. <sup>9</sup> But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. <sup>10</sup> But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. <sup>11</sup> For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. <sup>13</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. <sup>15</sup> But he that is spiritual judgeth all things, yet he himself is judged of no man. <sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

4. Eph. 1:9-11 <sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: <sup>10</sup> That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: <sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:"

#### D. We must faithfully preach that scheme of redemption to the salvation of man.

## II. GOD'S PLAN OF SALVATION

### A. There is God's part and man's part.

1. God's part is His grace.
2. Man's part is faith.
3. We will concern ourselves with man's part (faith).

### B. Man must Hear.

1. Christianity is a taught and learned religion.
  - a. John 6:44-45 <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup> It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."
  - b. Jesus taught the way disciples are made is by teaching and baptizing; Mat. 28:19-20 <sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen."
2. Faith.
  - a. It is necessary to be saved; Heb. 11:6 <sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."
  - b. It comes by hearing God's Word; Rom. 10:17 <sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God."
3. Man, to hear, needs a preacher sent; Rom. 10:13-17 <sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved. <sup>14</sup> How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! <sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God."

4. That which we must hear is the Gospel.
  - a. Today many are no longer preaching the Gospel but other things.
  - b. Mark 4:23-24 <sup>23</sup> "If any man have ears to hear, let him hear. <sup>24</sup> And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given."

### C. Man must have Faith.

1. Necessity of faith.
  - a. Heb. 11:6 <sup>6</sup> "But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him."
  - b. John 3:16 <sup>16</sup> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
  - c. Acts 10:43 <sup>43</sup> "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."
  - d. Acts 16:31 <sup>31</sup> "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."
  - e. Eph. 2:8-9 <sup>8</sup> "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: <sup>9</sup> Not of works, lest any man should boast."
2. The origin of faith.
  - a. Some contend that faith comes directly from God.
    - (1) This is a misuse of the Bible.
    - (2) Eph. 2:8 <sup>8</sup> "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:"
      - (a) They apply "gift of God" to faith.
      - (b) "Gift of God" refers to salvation by grace, not faith.
        - (i) "Faith" is feminine gender.
        - (ii) "That" is neuter gender.
        - (iii) Thus the "gift of God" cannot refer to faith.
  - b. Rom. 10:17 <sup>17</sup> "So then faith *cometh* by hearing, and hearing by the word of God."
  - c. One of the reasons the Bible, God's Word, was given is to produce faith.
    - (1) John 20:30-31 <sup>30</sup> "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: <sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."
    - (2) Acts 17:11-12 <sup>11</sup> "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. <sup>12</sup> Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few."
3. The definition of faith.
  - a. Many believe the word faith or belief is nothing more than a guess or hope so based on probability or assumption.
    - (1) The denominationalist accepted a leap of faith years ago.
    - (2) In this there is a dichotomy between faith and knowledge.
  - b. Faith is based upon knowledge.
    - (1) Heb. 11:1 <sup>1</sup> "Now faith is the substance of things hoped for, the evidence of things not seen."

- (2) The proper evidence must be given and a correct reasoning concerning the facts presented leading one to act in accordance to the evidence.
  - (a) John 20.
    - (i) Thomas does not believe.
    - (ii) Jesus appears and presents the evidence of his body.
    - (iii) John 20:27 <sup>“27</sup> Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be **not faithless, but believing.**”
  - (b) Heb. 11.
    - (i) Faith is rational; Heb. 11:3 <sup>“3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”
    - (ii) Faith is based on revelation.
      - a) Heb. 11:7 <sup>“7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”
      - b) Heb. 11:8 <sup>“8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.”
    - (iii) Faith leads a person to trust in God and His revelation, act according to that revelation; Heb. 11:7,8.
4. Are we saved by faith only.
  - a. NO.
  - b. Jam. 2:14-26 <sup>“14</sup> What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? <sup>15</sup> If a brother or sister be naked, and destitute of daily food, <sup>16</sup> And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? <sup>17</sup> Even so faith, if it hath not works, is dead, being alone. <sup>18</sup> Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. <sup>19</sup> Thou believest that there is one God; thou doest well: the devils also believe, and tremble. <sup>20</sup> But wilt thou know, O vain man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? <sup>22</sup> Seest thou how faith wrought with his works, and by works was faith made perfect? <sup>23</sup> And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. <sup>24</sup> Ye see then how that by works a man is justified, and not by faith only. <sup>25</sup> Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? <sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.”

#### D. Man must Repent of his sins.

1. Man realizes he has sinned.
  - a. Rom. 3:23 <sup>“23</sup> For all have sinned, and come short of the glory of God;”
  - b. Gal. 3:22 <sup>“22</sup> But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”
2. We must develop the desire to live according to God’s revealed Will.
3. Necessity of repentance.
  - a. Luke 13:3 <sup>“3</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish.”

- b. Luke 24:46-47 <sup>46</sup> And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: <sup>47</sup> And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”
  - c. Acts 17:30-31 <sup>30</sup> And the times of this ignorance God winked at; but now commandeth all men every where to repent: <sup>31</sup> Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.”
4. What is repentance?
- a. It is honestly, fervently and sincerely seeking the favor of God.
  - b. It is done by:
    - (1) Having godly sorrow produced by:
      - (a) Realization of our guilt and condemnation.
      - (b) A knowledge of God’s law.
      - (c) An abiding faith and love for God and His will.
      - (d) A sincere sense of personal responsibility.
    - (2) Turning from a sinful way of life.
    - (3) Turning to God in His appointed way: based upon the desire to do and be right.
    - (4) This leads to the change in life.
    - (5) He then makes restitution if possible in whatever righteous way possible.

#### E. Man must Confess his faith.

- 1. Rom. 10:9-10 <sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”
- 2. “Confess” comes from the Greek *ὁμολογέω* (*homologeō*).
  - a. Made up of two words.
    - (1) *ὁμοῦ* (*homou*) meaning same.
    - (2) *λέγω* (*legō*) meaning word.
  - b. It means to say the same thing as another.
- 3. What did the Father say?
  - a. Mat. 3:17 <sup>17</sup> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”
  - b. Mat. 17:5 <sup>5</sup> While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”
- 4. In our confession, we say the same thing the Father said.
  - a. Acts 8:37 <sup>37</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”
  - b. Mat. 16:16 <sup>16</sup> And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”

#### F. Man must be Baptized.

- 1. Baptism is a burial or immersion.
  - a. The dictionary defines baptism as, “to dip (a person) into or sprinkle with water.”
    - (1) Dictionaries give the modern usage of a word, not what the word actually means.
    - (2) People today do sprinkle, pour or immerse for baptism.

- b. Greek lexicons teach baptism means immersion.
    - (1) Arndt and Gingrich say, “dip, immerse.”
    - (2) Vine says, “consisting of the process of immersion, submersion and emergence (from *bapto*, ‘to dip’).”
    - (3) Little Kittel’s says, “‘to dip in or under,’ ‘to dye,’ ‘to immerse,’ ‘to sink,’ ‘to drown,’ ‘to bathe,’ ‘wash.’”
    - (4) Thayer says, “to dip repeatedly, to immerge, submerge.”
    - (5) Others would say the same basic thing.
  - c. If the Greek writers wanted to express sprinkle or pouring they had words they could use.
    - (1) ῥαντίζω (*rhantizo*) means sprinkling.
    - (2) βάλλω (*ballo*) or χέω (*cheo*) mean pour.
  - d. Notice the emphasis of the Bible.
    - (1) Much water needed; John 3:23 <sup>“23</sup> And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”
    - (2) Takes a going down into and coming up out of the water; Acts 8:38-39 <sup>“38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”
    - (3) It is a burial.
      - (a) Rom. 6:3-4 <sup>“3</sup> Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? <sup>4</sup> Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”
      - (b) Col. 2:12 <sup>“12</sup> Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”
  - e. The element is water.
    - (1) John 3:23 <sup>“23</sup> And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.”
    - (2) Acts 8:38-39 <sup>“38</sup> And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”
    - (3) 1 Pet. 3:20-21 <sup>“20</sup> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. <sup>21</sup> The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”
2. Baptism is for the penitent believer.
    - a. As we have noticed, teaching and learning, belief, repentance and confession of one’s faith precede baptism.
    - b. Infants, babies and small children cannot do these things.
      - (1) They do not have the capability of reasoning correctly concerning the facts of Christianity and place their trust in God, Christ and the gospel (believe).
      - (2) They cannot talk, thus they cannot make a good confession.
      - (3) They have no sins of which to repent.

- (4) Baptism is for the remission of sins, of which they have none.
  - (5) Babies are born innocent, free from sin.
    - (a) To enter the kingdom one must become as a baby.
      - (i) Mat. 18:3 <sup>“3</sup> And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”
      - (ii) Mat. 19:13-15 <sup>“13</sup> Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. <sup>14</sup> But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. <sup>15</sup> And he laid his hands on them, and departed thence.”
    - (b) Ecc. 7:29 <sup>“29</sup> Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.”
    - (c) Psa. 106:37-38 <sup>“37</sup> Yea, they sacrificed their sons and their daughters unto devils, <sup>38</sup> And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.”
    - (d) Eze. 28:15 <sup>“15</sup> Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”
    - (e) Man’s spirit comes from God.
      - (i) God gives man his spirit.
        - a) Ecc. 12:7 <sup>“7</sup> Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”
        - b) Zec. 12:1 <sup>“1</sup> The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.”
        - c) Heb. 12:9 <sup>“9</sup> Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?”
      - (ii) God gives that which is good; Jam. 1:17 <sup>“17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”
  - (6) No examples of a baby being baptized.
3. Baptism is for the remission of sins.
- a. Mark 16:16 <sup>“16</sup> He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
  - b. Acts 2:38 <sup>“38</sup> Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”
    - (1) Some have said “for” means because of.
      - (a) Electronic version of Strong’s Concordance, “‘For’ (as used in Acts 2:38 ‘for the forgiveness...’) could have two meanings. If you saw a poster saying ‘Jesse James wanted for robbery’, ‘for’ could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word ‘for’ signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.”
      - (b) The Greek word εἰς (*eis*) never refers to action in the past, but always looking forward.
    - (2) Whatever the “for” relative to baptism it means also for repentance.

- (3) cf. the same phrase; Mat. 26:28 <sup>“28</sup> For this is my blood of the new testament, which is shed for many for the remission of sins.”
- c. Acts 22:16 <sup>“16</sup> And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
- d. 1 Peter 3:21 <sup>“21</sup> The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”
- e. Man must understand why he is being baptized to be baptized according to the Scriptures.
  - (1) One cannot obey God accidentally.
  - (2) It takes the right act based upon the right belief to constitute Bible baptism (true obedience).

#### **G. Man must remain Faithful to the end.**

1. We must develop the proper attitudes.
  - a. Become a partaker of the divine nature; 2 Pet. 1:3-4 <sup>“3</sup> According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: <sup>4</sup> Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”
  - b. Phi. 4:8 <sup>“8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”
2. Apply that proper attitude to life; Rom. 12:1-2 <sup>“1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. <sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”
3. Continue to the end.
  - a. Mat. 10:22 <sup>“22</sup> And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved.”
  - b. Rev. 2:10 <sup>“10</sup> Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”
4. 1 Cor. 15:58 <sup>“58</sup> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

**Conclusion:** Obey God’s will and be saved today.